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governing the life of a homogeneous, coöperative, organic society." Last, "though far the first in importance," is the spiritual universe.

The sociologist, excluded as he is from the fifth realm, may venture no comment on the neglect of the author to adduce proof of the hierarchy or of his other statements. None the less the philosopher, I am credibly informed, would criticize this failure to cite evidence.

F. A. DEWEY.

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Le Conflit de la morale et de la sociologie. By SIMON DEPLOIGE. Paris, Félix Alcan, 1911.—424 pp.

The author of this work is "Professeur de la Faculté de Droit à l'Université Catholique de Louvain." In it he undertakes to act as expositor and critic of the modern sociologists of France, and as advocate of the moral and social philosophy of St. Thomas Aquinas.

The sociologists, by which term M. Deploige means MM. Émile Durkheim and Levy-Bruhl, have proclaimed the existence of a total incompatibility between "la morale" and "la sociologie." By "la morale" they mean "moral philosophy," of whatever brand it may be: Kantian, utilitarian, empirical, intuitive, deductive or inductive. They criticize the method, definition and postulates of the moral philosophers and in their place propose a "science des mœurs" and, based on it, an "art moral rationel." To make clear the position of the sociologists, M. Deploige discusses at some length the sociological conception of M. Durkheim, drawing his materials largely from the latter's *Règles de la methode sociologique*, and considers the "science of morals" and the "moral art," as set forth in M. Levy-Bruhl's *La Morale et la science des mœurs* and in other works of M. Durkheim.

The sociological system of M. Durkheim our author describes as an ensemble of ideas from different thinkers, among whom the Frenchmen, Comte and Espinas, and the Germans, Wagner, Schmoller, Schaeffle, Wundt and Simmel, are the more prominent. The "social realism" of M. Durkheim has always had a more congenial home in Germany, where (according to the author) it originated, than in France, to which M. Durkheim brought it. In the appendix of the book is given the text of several letters exchanged between M. Durkheim and M. Deploige, in which M. Durkheim denies with vigor this impeachment of having set forth as French a system "made in Germany." It is a very nice question in criticism to decide whether a writer is clearly borrowing from contemporaries and predecessors, or whether he is simply expressing to his own countrymen the sense of

a great intellectual movement, that may have its source in another country but is none the less of more than national importance. The new system is pretty sure to be a new synthesis of old materials. M. Durkheim deserves credit rather than criticism for having made such a synthesis as he has ; it is undoubtedly one to be reckoned with in any consideration of modern French social theory.

Leaving this phase of the problem, M. Deploige next treats the history of the "conflict." There has been, beginning with Rousseau, a line of *a priori* moralists : Jean-Jacques, Victor Cousin, Janet and Caro have in their turn controlled social philosophy, and in their turn they have aroused reactions, voiced by Le Maistre and Comte, by Taine, Ribot, Littré and Espinas, and by the present-day sociologists of M. Durkheim's school. So the conflict is not so recent as the perusal of these latest writers would lead the uninitiated to suppose, but really dates from the intellectual movement that culminated in the French Revolution.

In the last two chapters of the book appears the author's principal thesis. Not only is the "science des mœurs" older than Durkheim and Levy-Bruhl, but is older than modern social thought. As early as the thirteenth century St. Thomas Aquinas was employing a method of social and moral philosophy quite different from that of Rousseau and his followers. It has, in the view of M. Deploige, all the virtues and none of the vices of the method of the modern sociologists.

In several important respects it differs from Rousseau's philosophy. It is inductive, after the fashion of Aristotle, studying actual societies, not an abstract conception of "man." It is based on an acceptance of the reality of the social group ; not on the existence of atomic individuals. It makes morals and law express the innate tendencies of the social group rather than guard abstract "natural rights." It insists on a deduction of specific rules from general, with a flexible adaptation to varying conditions, instead of the geometrical rigidity of logic of the deductions of "natural rights." It postulates a relativity, as against an absoluteness, of moral and social laws.

Notwithstanding the fact that sociologists and Thomists are both opposing a common philosophical enemy, M. Deploige criticises the sociologists very severely for their apparent inconsistencies with each other, and for inconsistencies within their several individual works. M. Durkheim especially is taken to task for many sins of omission and of commission. One is rather surprised then, after M. Deploige's criticism of the sociologists, to notice the patronizing generosity with which he admits them into the shelter of Thomism :

Not only cannot the powerful attack of the sociologist make any breach in the Thomist edifice . . . but this is vast and hospitable enough to shelter sociology itself. Sociology is not for Thomism an enemy, but an ally ; it must be welcomed with discernment, of course ; but it is not to be feared, nor misunderstood, nor met with a scowl of disapproval [page 389].

The book is an interesting attempt to prove the unimpaired validity of an outworn system of social philosophy. While many single parts of the system have a modern aspect, we can scarcely admit the implied conclusion that the modern ethics of the sociologist is only a part of Thomist philosophy. It is doubtful whether St. Thomas would agree with M. Deploige.

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The New Competition. By ARTHUR J. EDDY. New York, D. Appleton and Company, 1912.—374 pp.

The competition upon which economists base their theoretical systems, the jurists their rules of law, is one thing ; the competition which destroys the peace of mind of the business man and forces him to conspire with his competitors in order to gain a reasonable degree of security is a quite different thing. The competition which the economist and jurist have elevated to the rank of an ideal is the competition of the open market, where numerous buyers and numerous sellers, each conscious of the bids and offers of the others, work out a common price. The competition which the business man or farmer or laborer actually meets is often the competition of a number of bidders, in a hopelessly weak strategic position, for the custom of a single person or group of persons acting as a unit. Such competition is not only one-sided, it is also usually involved in secrecy. The employer of labor can beat down the demands of the workingman by pretending that more needy workmen will work for less. The builder of a house can force a contractor to scale down a perfectly reasonable bid by alleging an impossibly favorable bid from a competing contractor. That competition of this order is of frequent occurrence is matter of common knowledge. That its results are evil no one would deny. It forces out of business every year multitudes of men whose services society cannot well spare. It leads to poor workmanship, if not to adulteration. In some of our western cities competition among building contractors has reached such a point that the only way a contractor can make an honest living is by scamping on his specifications.